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when it makes Moses to have done away with polytheism in Israel, or represents Elijah as denying the existence of all gods except Yahweh, or says that the critical controversy regarding the Book of Isaiah is now over. But it is encouraging to see so modern an interpretation of biblical literature issued by the publication society of so soundly evangelical a body as the Methodist Episcopal church.

DRIVER, S. R. *An Introduction to the Literature of the Old Testament*. (International Theological Library.) New Edition. Revised 1913. New York: Scribner, 1914. lii+577 pages. \$2.50.

This is the last edition of this famous work to be prepared by Dr. Driver himself. This book has become one of the established institutions of Old Testament scholarship. During the last twenty-three years it has rendered invaluable service to the cause of English scholarship. It is to be hoped that this valuable collection of facts may not be allowed to pass out of use; but that under other editorship it may be kept up with the times and continue its founder's service to later generations, even as do Gesenius' *Grammatik* and *Handwörterbuch*. This new edition preserves the plates of its predecessor, with paging unchanged. The new elements are found in the addition of the more important books of the last five years to the bibliographies; in a new treatment of Isa. 22:1-14, and in a fifteen-page list of addenda. Among the latter, are important notes on the names of God in the Pentateuch and on the Aramaic Daniel. In the former, the position represented by H. M. Wiener and J. Dahse is stated and overthrown. In this exposure of the weakness of that position, the articles of Dr. Skinner in the *Expositor* of April to September, 1913, are summarized and effectively used. On the Aramaic of Daniel, reply is made to the criticism of the theory of Maccabaeon date presented by R. D. Wilson, of Princeton, in the *Princeton Biblical and Theological Studies* (1912). Driver has no difficulty in making good his position. There is nothing, in the Aramaic of Daniel to forbid its having been written in the Maccabaeon period. On p. 205, Tiglath-pileser IV should be read; likewise Shalmaneser V. On p. 22, Gressmann's *Mose* (1913) should be added to the literature on Exodus. Fowlers *History of the Literature of Ancient Israel* (1912), should go in on p. 2.

GOODRICK, A. T. S. *The Book of Wisdom*, with Introduction and Notes. (The Oxford Church Bible Commentary.) New York: Macmillan, 1913. xii+437 pages. \$2.00 net.

Mr. Goodrick has provided an extended introduction to Wisdom, a new translation with detailed critical historical and exegetical notes, a group of special notes on notable passages, some appendices, and full indexes. He does not print a Greek text, but bases his translation mainly upon that of Swete with occasional corrections. In two general points his views on the book differ from those of previous investigators of it. He "cannot accept the assumption that the Book of Wisdom is a homogeneous whole, written by the same pen, at the same time, and with the same purpose," and he is convinced "that the author did not really know Greek," and his use of it is that of a cultivated foreigner trying to write not common dialect but classical literary Greek. Nor is the writer so conversant with Greek learning and philosophy as has sometimes been claimed. Of the three contrasting strata of the book, chaps. 1-6, 7-9, and 10-19, Goodrick thinks the Solomonic section 7-9 subsequent to the other two, but probably from the same hand. The whole work reflects the persecution of the Alexandrian Jews under Gaius, and was written soon after that experience. No one definite

purpose characterizes the whole book. In the first section the writer appeals to the Epicurean Jews to give up worldly philosophy and return to the faith of their fathers. The third section has been called a Passover sermon. Goodrick's notes are scholarly and able. His acquaintance with the literature is wide and discriminating. In the first of his supplementary notes he reviews with approval Professor Porter's recent essay (1908), "On the Pre-existence of the Soul in the Book of Wisdom." On the whole, Mr. Goodrick has produced a useful and independent work on one of the leading Jewish documents of New Testament times.

NEW TESTAMENT

SODEN, HERMANN FREIHERR VON. *Griechisches Neues Testament*. Text mit kurzem Apparat (Handausgabe.) Göttingen: Vandenhoeck und Ruprecht, 1913. xxviii+436 pages. M. 4. 20; cloth, M. 5.

Professor von Soden's comprehensive labors upon the text of the New Testament have reached their climax in the recent publication of his edition of the New Testament text in what he considers its earliest attainable form. His large edition in more than 900 pages including a considerable apparatus of readings is now followed by the more concise and less expensive *Handausgabe*, with the full text but a reduced apparatus of readings, the second margin of the large edition being here omitted. Professor von Soden's colossal plan included not only the re-examination of many uncial witnesses to the text and the still larger task of the examination and classification of the enormous body of previously neglected cursives, but the actual reconstruction of the three types of text, Hesychian, Caesarean, and Lucianic, which he supposes to have originated about 300 A.D., and finally of the earliest attainable text lying back of these recensions. A most valuable feature of von Soden's work lies in his classification of the various subtypes of these texts, particularly of the Lucianic or K text, which in some of its forms prevailed in the mediaeval and Renaissance times.

The hand edition, like the larger one, is printed in a special Greek type of beautiful design, recalling Byzantine models and especially the type of the Complutensian New Testament of 1514. A preface outlines von Soden's famous theory and explains the principal symbols of the apparatus. The text follows, the apparatus occupying usually rather less than half the page, and citing by groups the witnesses for a given reading. In the left-hand margin are what may be called paragraph titles or summaries; in the right, references to scriptural quotations or parallels. The page is at once handsome and convenient.

The doubts inspired by von Soden's statement of principles are not relieved by the appearance of the text in which they have resulted. His acceptance of the Arabic Diatessaron as representing the text used by Tatian is open to serious question, as is the textual influence he ascribes to the Diatessaron. It will be remembered that while Hort explained the mediaeval or Byzantine ("Syrian") as largely a conflation of earlier texts, von Soden regards it as a type of text virtually co-ordinate with the Jerusalem and the Hesychian. Further, his somewhat mechanical method of accepting as the earliest text those readings in which two of his three textual types agree admits a large Byzantine element to his text. A reading which, in Hort's terminology, originated as a Western paraphrase, and chanced to be taken up into the Syrian revision, would find a place in von Soden's most ancient text, being vouched for by